

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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From the London Evangelical Magazine.

FRANCE.—THE MOUNTAINEERS OF ST.—
Chateau de Bellevue, pres Paris, July 1, 1821.

Dear Sir.—The circumstances which I have simply and faithfully narrated, happened to one of my intimate friends resident in Paris. I have thought it interesting to your readers to know, that while the Pagan world is prepared to receive the Gospel, God, without any visible agency, is also disposing the Continent of Europe, and especially this most enlightened country to welcome the free and faithful proclamation of his grace. I could record similar facts in the Departments du Nord, pas de Calis, Vaucluse^s and Pyrennes, &c. Yours, most truly.

MARY WILKS.

M.—, a merchant, at the head of one of the commercial houses in Paris, had lately occasion to visit the manufactories established in the mountainous tracts of the Departments of the Loir and of the Puy de Dome.

Although engaged in great mercantile enterprises, and returning from a visit which was to give employment to hundreds of families in the districts he was about to quit, M. felt powerfully the effects of the objects that pressed upon his sight; his thoughts were abstracted from the immediate end of his journey, and he was insensibly disposed for serious contemplation and religious sentiment.

In this state of mind he arrived at the skirts of a hamlet, placed on the declivity of a mountain; and being desirous of finding a shorter and more retired track, he stopped at a little house to inquire the way. From the windows several females were watching the movements of a little child; and just as M. inquired for a road to cross the mountains, the infant was in danger of being crushed by a coal cart which had entered the street. The cries and alarms of the females were met by the activity of the travellers; and the companion of M. set off to snatch the infant from danger, and place him in security. An elderly female, from the second story, gave M. who was still on his horse, the directions he desired; and, at the same time, expressed her uneasiness that the gentleman should have had the trouble to seek the child. "Madam, (interrupted M.) my friend is only performing his duty: we ought to do another as we would that another should do to us; You are kind enough to assist us travellers in the right road, and surely the least we can do is to rescue your child from danger. The Holy Scriptures teach us these duties, and the Gospel presents us the example of our Lord Jesus Christ, who, when we were in ignorance and danger, came to our world to seek and save that which was lost." "Ah" Sir, (replied the good woman) you are very condescending, and what you say is very true: but your language surprises me: it is so many years since in this village we have heard such truths, and especially from the lips of a stranger."— "Madam, (resumed M.) we are all strangers here, and sojourners bound to eternity; there is but one road, one guide, one Saviour, who can conduct us safely; if we feel this, young or old, rich or poor, we are all one in Christ; and, however, scattered on earth, shall all arrive at the heavenly city, to which he is gone to prepare mansions for us." "These doctrines, Sir, (exclaim-

ed the female,) support the hearts of many of us who have scarcely travelled beyond our own commune; and it is so rare and so delightful to hear them from others, that, if it will not be an abuse of your Christian politeness, I would request you to alight and to visit my humble apartment."—"I shall comply most cheerfully with your request, (replied M.) for though time is precious, I shall be thankful to spend a few minutes in these mountains, among those with whom I hope to dwell forever on Mount Zion." My friend M. mounted to the second story, followed by his companion. He found the female with whom he had conversed, surrounded by her daughters and her grand daughters, all busily employed on fine looms, filled with galoons and ribbons, destined for the capital and the most distant cities of the world. The good widow was between 60 and 70 years of age; her appearance was neat and clean: and all the arrangements of her apartment, bespoke industry, frugality and piety. "Ah! Sir, (she exclaimed, as M. entered,) how happy am I to receive such a visiter!" "Madam, (replied M.) I am not worthy to enter under this roof." "Why Sir, (exclaimed the widow,) you talked to us of Jesus Christ, and—?" "Yes, madam, but I am a guilty sinner, and hope only for salvation through the cross. I was yesterday at St.—where they were planting a cross with great ceremony; were you there?" "No, Sir, for it is of little use to erect crosses in the streets, if we do not carry the cross in our hearts and are not crucified to the world. But, Sir, if you will not be offended, may I ask what you are called?" M. pretending to give a general sense to the French phraseology, answered, "My name, madam, is—." "Thank you, Sir, I shall not forget; but this is not what I meant: I wished to know whether you are Protestant or Catholic, a pastor or a priest?" "Madam, I have not the honor to be either; I am a merchant; I desire to be a Christian, and to have no other title but a disciple of Christ." "That is exactly as we are here, Sir (exclaimed the good widow, and added) but as you are so frank, are you, Sir, Catholic or Protestant?" Catholic replied M. Madam looked confused, and observed, "That it was rare for the Catholics to talk as her visiter had done." "I am a Catholic, (resumed M.) but not a member of the *Roman Catholic* church. I love all that love our Lord Jesus in sincerity. I do not ask in what folds they feed, so that they are guided and nourished by the good Shepherd and Bishop of souls." "O, what a favour the Lord has granted us to meet with a Christian like ourselves, (said the affected widow, looking round her,) we desire to live in charity with all mankind. But to be frank also, Sir, we do not go to mass, nor to confession, nor yet to church; for we do not learn from our Testament, which indeed is almost worn out, that we are required to confess to sinners like ourselves, nor to worship the host, nor to perform penance for the salvation of our souls; and we believe, we can serve God as acceptable on a mountain, or in a chamber, or in a cave, as in the finest church." "I confess, madam, in my turn, (said M.) that

I am extremely astonished to find such persons on such a spot; pray how many may there be of your sentiments?" "Here, Sir, and scattered over the mountains, there are from 3 to 400. We meet on Sunday evenings, and as often as we can, to pray to Jesus, to read the Testament, and to converse about the salvation of our souls. We are much persecuted by the clergy, so that we cannot appear as publicly as we wish. We are called *beguines* and *fools*; but we can bear this, and I hope a great deal more, for Him who has suffered so much for us."

While the conversation, of which this is a sketch, transpired, the rooms had filled, the neighbours had been informed and introduced at the request of the worthy hostess; and as many as could quit their occupations, pressed to hear of the kingdom of God. M. desired to see the New Testament. It was produced. The title was gone, the leaves were almost worn to shreds by the fingers of the weavers and labourers, and M. could not discover the edition. A female of respectable appearance, approached M. and said, "Sir, for several years I have sought every where a New Testament, and I have offered any price for one, in all the neighbouring communes, but in vain. Could you, Sir, possibly procure me a copy. I will gladly pay you any sum you demand." "Madam, I will not only procure you one, (replied M. eagerly,) but in 48 hours I will send you half a dozen," "Is it possible? (exclaimed the astonished villagers.)—May we, Sir, believe the good news? May we rely on your promise? It appears too great and too good; we will pay for them now, Sir, if you please." "You may depend on receiving them, (said M.) if God prolongs my life. But I entreat you to do me the favour to accept them as a proof of my Christian regard, and an expression of my gratitude, for having been permitted to enjoy in this unpromising spot, the refreshing company of the followers of Christ." The conversation then turned on the value of the sacred volume, and the sinfulness of those who withhold it from perishing and dejected sinners. After some time the hostess interrupted the chain, by demanding, "Pray, Sir, can you tell us, if any thing extraordinary is passing in the world? We are shut out from all intercourse, but we have an impression that God is commencing a great work in the earth, and that wonderful events are coming to pass." "Great events have taken place, and news is arriving every day, (said M.) from all parts of the world, of the progress of the Gospel, and the fulfilment of the promises of the Holy Scriptures." He then gave to his attentive and enraptured auditory, an outline of the moral changes accomplished by the diffusion of the Bible, the labours of missionaries, and the establishment of schools; but only such an outline as was suited to their ignorance of the state of what is called the religious world. And when he had concluded, they all joined in prayer—Thy kingdom come, thy will be done on earth as it is done in heaven.

Anxious as was M. to pursue his journey, he devoted three hours to this interview. He exhorted them to receive and practice only what

OBITUARY.

"I AM THE GRAVE."

Departed this life on Monday the 29th ult. Mrs. MARGARET HODGSON, consort of Mr. James Hodgson of New London congregation, (and only surviving child of the late James Boyd, Esq.) aged about 46 years, leaving an affectionate husband and five children to mourn their distressing bereavement.

Mrs. Hodgson was truly pious and exemplary in her conduct; of a mild and amiable disposition and interesting deportment; in her conversation and connexion with the world, she evinced so much condescension, humility and attention, particularly in her intercourse with her friends, neighbours and acquaintances, that it may be truly said, she never made an enemy. Her illness, which was distressing and severe, was borne not only without a murmur, but with the most patient resignation to the will of her heavenly Parent, under the full conviction that "the Lord loveth whom he chasteneth," and that

"Jesus can make a dying bed,
Feel soft as downy pillows are."

With this confidence, and this consolation, full in view, she was "willing to depart and be with Christ, which is far better;" and the whole tenor of her life gave evidence, that she thought

"Religion's yoke is soft and light,
And all her paths are paths of peace."

Bereaved children! you will no more behold the maternal smile of "sweetness, dignity and love," which she so often and so affectionately bestowed, nor will "your listening ear," again be blessed with the sound of her beloved voice—it is hushed in death; but forget not her excellent example; walk in her footsteps, and remember that your loss, to her is gain.

"Art thou a mourner? hast thou known
The joy of innocent delights,
Endearing days forever flown,
And tranquil nights—

There is a calm for those who weep,
A rest for weary pilgrims found,
And while the mouldering ashes sleep
Low in the ground,

The soul of origin divine,
God's glorious image free'd from clay,
In heaven's eternal sphere shall shine
A Star of day."

MISSION AT BRAINERD.

Letter addressed to Mr. Henry Morse, Paxton Mass. dated "Brainerd, Feb. 22, 1821."

Very dear Brother,—I am happy to state that your letter and the box mentioned in it have both arrived. We rejoice at your unwearied exertions and fervent prayers for the advancement of the Redeemer's kingdom,—for the building of the house of God both in Christian and heathen lands. We rejoice that we may call you a fellow laborer with us, a sharer of our toils, a partaker of our joys. Though not exactly among the heathen, yet your labors are no less acceptable to God, or necessary for the support of missions than those of men literally in the field. We thank our blessed Savior for giving you such a heart, and we thank you for all your labors in collecting and forwarding that valuable and useful box of goods for the benefit of this dear school and people. I should rejoice to write fully concerning the work of God here, but am unable through bodily infirmity and continued cares, which I must not neglect. Do accept dear brother, this hasty line, with the assurance of my love, and most affectionate regard.

ARD HOYT.

From the Religious Remembrancer.

SPIRITUAL REFRESHINGS.

Extract of a letter to the Editor, from a Correspondent in North Carolina, dated October 14, 1821.

"In Hillsborough the work is still progressing. The mercy drops are still descending; and I trust the church is arising from the dust

and putting on her beautiful garments of praise and salvation. "O magnify the Lord with me, and let us exalt his name together." Let your prayers be continually offered that the hopes of the pious may not be disappointed; but that, as a plant of the Lord's right hand planting, this branch of the spiritual Zion, refreshed by that stream which makes glad the city of our God, may extend its healing influence, and many contrite souls sit under its shadow with great delight,

"The Spirit of the Lord is still resting powerfully on the congregations at Eno and the Hawfields. Last Sabbath was their sacramental Sabbath at the latter. I hope soon to hear some of the particulars."

MISCELLANEOUS.

Mr. John Elsworth of Greensborough Vt. together with his wife and wife's sister, are on their way to join the Mission at Brainerd. Mr. Elsworth generously bears his own expenses to Brainerd, and then gives the residue of his property to the American Board of Foreign Missions. They are all young and are said to possess vigorous constitutions.

Mr Blumhardt, who accompanied Dr. Steinknopff, in his late tour on the Continent, after stating the visible improvement that had taken place within two years, through the influence of the Bible, observes, that "the rapid strides of Infidelity toward its final object are no less obvious and alarming." "Unbelief and superstition, have increased in equal proportion with the humble exertions of the followers of Jesus Christ." The crisis of the contest between the lovers of darkness, is of course drawing near.

The Bible Society of Bern has received a voluntary contribution to its funds from the Prisons in that city—a proof that the stream of sacred charity had not flowed in vain into the receptacles of crime and wretchedness.

The distribution of 45,000 copies of the scriptures in France, has occasioned fresh demands for them in every direction, and many testimonies are received of the good effects resulting from them.

In seven years, the Russian Bible Society has printed 94 editions of the Bible, in whole or in part, in 26 different languages, forming a total of 411,000 copies.

The British and Foreign Bible Society have aided the circulation of the scriptures in one hundred and thirty-nine different languages and dialects.

It is said that 85 new churches are built, or about to be built in England, which are to contain sittings for about 150,000 persons, at the expense of one million sterling.

"Ye cannot serve God and Mammon."

The City Council of Pensacola, seems quite to have forgotten this divine maxim, or else have determined to effect a compromise between the two great powers that claim the dominion of the heart. How they will succeed, time will shew; if the testimony of God will not convince them. On the Sabbath, a day which God has required to be kept "holy unto the end thereof" these sage statesmen have resolved that there shall be an absolute cessation from worldly occupations till noon; after 12 o'clock, shopkeepers may vend their goods, without any other restriction than, "not exposing them to public view;" all lawful recreations are allowed after the same hour, as on other days! If this be not trifling with the authority of God, then the abolition of the Sabbath is no impiety—and if any circumstances can sanction such regulations, many circumstances may equally sanction the entire destruction of the Sabbath.

S. E. Intel.

CHRISTIAN REPOSITORY.

SATURDAY, November 10, 1821.

— A Subscriber, is received, and held under consideration. From the introductory No. we cannot form a satisfactory opinion of his object, should therefore be glad to receive a second No. before inserting the first.

Amicus' Note, was not received until Thursday evening, too late for insertion. In it he informs Paul "that he does not mean to be diverted from his present defensive course." He says he "does not accept Paul's invitation to occupy the columns of the Repository this week. It will better suit Amicus to take his usual course. One more Essay will, he hopes, close the subject of carnal ordinances; if it should, he will stand ready to give our views on the subject of the *Holy Scriptures*, or, as defendant, to answer any objections that Paul may have made, or may choose to make, on the subject of our religious sentiments."

— We learn from a friend who has visited Westtown Sabbath School, Chester County, that it is in a flourishing condition, consisting of about 50 Scholars; that one of those, has in 17 days attendance committed 2412 verses of Scripture; another in one day 160; and one other, quite a young female, 1100 verses in about 10 or 12 days attendance. This School is located in the midst of Friends, who do not generally encourage them; but here they do, many of the children being of their families.—Sabbath Schools are certainly among the most beneficial institutions of the present day, and we hope the advantages evidently resulting from them will soon insure universal approbation.

— With leave of Providence, the Rev. Messrs. GRAHAM and M'GRAW will commence their Missionary labors on Tuesday the 13th Inst. in St. Georges Church, at 11 o'clock; in the evening at 6 o'clock, in the Village of St. Georges. On Wednesday in Port Penn at 11 o'clock; in the evening at 6 o'clock at Mount Pleasant. On Thursday at the Forest Church at 11 o'clock; in the evening at 6 o'clock in Middletown. On Friday at Drawyer's Church at 11 o'clock; in the evening at 6 o'clock at Cantwell's Bridge. On Saturday at 11 o'clock at Mr. Mathews', Blackbird landing; in the evening at 6 o'clock at Blackbird Village. On Sabbath at Smyrna at 11 o'clock; in the evening at 6 o'clock at Mr. Murphy's.

For the Christian Repository.

REPENTANCE.

Was the first subject that John the Baptist, Jesus Christ, and his Apostles preached on; and from this we may learn the great necessity of it; and as they publicly addressed all sorts of persons, we see that every one stands in need of it.

2. Many are the mistakes concerning repentance, some think it consists only in a general confession of sin, and others in partial reformation; but those fall short of true repentance, which consists, 1st, In a true conviction of original and actual sin, and our being liable to eternal punishment; 2d, In such a contrition or sorrow for sin, as makes the sinner hate sin for its own nature as well as its consequences; 3d, A renunciation of all kinds of sin; 4th, An habitual practice of evangelical holiness by faith in Christ.

3. The true penitent is fully convinced in his judgment of the abominable nature of sin, by beholding it in the glass of the moral law, and the sufferings of Christ, he feels the greatest grief of heart for having so much offended so holy and so gracious a God, and not only renounces the constant practice of sin, but by the assistance of the Holy Spirit, he endeavours to follow the Lord fully in all holy obedience to his blessed will.

4. A legal repentance flows merely from a sense of danger, but that which is evangelical is attended with true mourning for sin—a legal repentance only regards restraining from some sins, but the other is attended with the hatred of all sin; the former is attended with strivings to amend our lives in our own strength, the latter with an entire dependance upon Christ in the use of the means.

5. Repentance begins in the heart, and ends in the reformation of the life: though we want power to repent, yet we do not want means, nor power to use those means—you cannot repent too soon; there is no day like to-day; yesterday is gone; to-morrow is God's, not yours; and think how dreadful it will be to have your evidences to seek when your cause is to be tried; to have your oil to buy when you should have it to burn. If we put off our repentance to another day, we have the sins of another day to repent of, and a day less to repent in.

B.